1: Burrows--205 (1947-48) Woleaians
116, 262, 152, 751 Ifalik

"Food and sickness are discussed as parts of the same sentiment, not so much because of the close connection in our minds between nutrition and health, but because the people themselves make such a connection, if not in the same way as we do. Feeding is a favorite treatment in case of sickness. The text of a song of lament says:

He was suddenly taken sick.
I am afraid he is hungry.

A common theme in laments for dead children can be phrased like this: 'Why did he die? I gave him the best of food, so that he would grow big and strong.'

A commonplace in the interpretation of folklore is that it may reflect past rather than present conditions. For example, the setting of our fairy tales is the life of European peasants in the Middle Ages or earlier. It may be that the emphasis on food just brought out reflects an anxiety that was stronger in the past, when the population was larger, than it is now. But there is no indication that the anxiety over sickness has diminished. On the contrary, since greater contact with foreigners has brought new diseases, it seems likely that this anxiety is stronger now than ever. The bright side of the picture is the prospect that the people of Ifalik and the islands round about will increasingly get the benefit of American medical skill. That may well brighten the tone, and relieve some of the tension, of this strongest of their sentiments."

4: Krämer--137 (1909) 1937 Woleaians
116, 751 Lamotrek

In case of epidemics and contagious diseases, the sick are isolated in the canoe-houses.

4: Krämer--138-139 (1909) 1937 Woleaians
116, 751 Lamotrek

In order to keep away the evil spirits of illness fans are used (gálibă ali kuei) and they are also expected to keep disease at some distance from the island. At intervals of about 100 yards all around the island gilli tilimes "mats of defense" are hung up in order that the demons will be unable to enter within the circuit; the mats used in this instance are the tapokóu of coconut pinnae which are made of two parts. In order to keep away death, mas, a medicine by the name of tafei limes is used; the bark of the roots of young kelau, djel, ut, ear, ngo are taken; they are scraped and added to a grass root, bugor; everything is washed and put into a pouch, tūkemōil* or tukemōi. . . . This is put into a wooden bowl with clean water; it is covered up with a mat and left standing. After some time one tries with tagag whether the medicine is good. If the person who has prepared the medicine is satisfied with the way it has turned out, then all the inhabitants of the house drink of it and he speaks a little verse. [ER: The verse is omitted here.] [139] The pouch remains in the tabbi, the wooden bowl, and every day at midnight water is added and drunk.

Outsiders may not drink any of the liquid, but it is a privilege of the inhabitants of the house.

* On Lamotrek these pouches are hung up in the houses after use. Urupo (house) upon the return from a voyage placed one underneath a mog tree.